

heart, and a profound experimental knowledge of the operations and fruits of the Holy Spirit. It is an invaluable work for all who are truly seeking to advance in personal religion, and in the experimental knowledge of the grace of the Lord Jesus Christ.

THE THEOLOGY OF INVENTIONS: OR, MANIFESTATIONS OF DEITY IN THE WORKS OF ART. By the Rev. John Blakely, Kirkintilloch, Scotland. New York: Carter and Brothers.—Sold by D. McLellan, Hamilton.

Since the commencement of the present century how rapid has been the advancement of the arts and sciences. One important discovery has succeeded another,—one invention has led the way to another—one triumph of mind over matter has followed another, until now the face of nature is in a great measure changed, and we are every day familiar with operations and appliances, which would have appeared to our predecessors perfectly incredible. But in the midst of this progress, has there not been, too, the growth of pride and vain-glory? Has there not been a tendency to boast of the triumphs of our skill and genius, and to leave God out of view, as if he had nothing to do with our progress? Have we not been too ready to feel and to say, that our own skill has gained our triumphs? We fear there is such a tendency amongst us. Now it is to counteract this that the able author of this work has written. It is his object to lead men to the acknowledging of God even in the works of art, and to set forth God as manifesting his perfections, not only in the works of nature, but in the results of human genius and skill. The author dwells upon the gradual development of the arts and sciences, and their tendency to lessen human toil, and promote the happiness and welfare of the human race, as proofs that they are of God. He refers also to the direct proof from scripture, that mechanical inventions are of God. The conception of the author is indicative of deep and earnest piety, and it is most ably carried out; and the whole work suggests to the intelligent and attentive reader, many most interesting thoughts. As a specimen both of the author's object and style, we insert the subjoined paragraph:—

THE TENDENCY OF INVENTIONS TO PROMOTE UNIVERSAL PEACE, AND RESTORE THE HUMAN FAMILY TO BE ONE BLESSED BROTHERHOOD.

We have already considered the influence of the printing press upon the diffusion of knowledge, and the consequent extension of civil and religious liberty. The whole history of mechanical inventions is associated with the progress of commerce and international communication. The extension of commerce has gradually undermined the strongholds of prejudice. We admit that the primary cause—the alienation of man from God, which, in its effects, separated man from man—must be removed, before the restoration of brotherhood can be realized; but though the result is moral, the providential circumstances, and the relations of men, are embraced among the means which shall accomplish this desirable result. It is true that, to reconcile man to man, he must first be reconciled to God. This is the ultimate design of that religion which the Bible propounds—a religion which stands distinct from all human theories of amelioration, and which must never be confounded with mechanics or philosophy. But this religion, in

accomplishing its high mission—the restoration of peace on earth—disdains not to employ ordinary means in effecting its triumphs. True Christianity smiles upon the efforts of human industry, and becomes the animating spirit of genuine scientific progress. The kingdoms of Providence and Grace are contemporary, consequently the subjects of both shall rejoice together in the triumphs of their King. Peace on earth shall be the evidence and type of peace with heaven, during the coming Millennium. The citizens of the world shall, no less than the members of the Church, recognise Christ as Lord, and their fellowmen as brethren. Already are the materials of civilization being prepared and scattered over the world. The division of labour is being gradually effected by emigration, by new discoveries of the precious metals, by the invention of machinery, by the transition of politics, and by the opening up of home and foreign markets of merchandize. Are not all these indications of a better day, when "nation shall not lift up the sword against nation, nor learn the art of war any more." It has been well remarked by Dr. Wayland, that "God intended that all men should live together in friendship and harmony. By multiplying indefinitely their wants, and creating only in particular localities the objects by which their wants can be supplied, he intended to make them all necessary to each other, and thus to render it no less the interest than the duty of every one to live in amity with all the rest." Thus, when men come to read the book of nature in the light of revelation, and when they come to see with David that unto God belongs the earth, with all its fulness; and with the good Samaritan, that every man is a brother, then, indeed, shall the mechanical inventions be rendered tributary to the universal benefit of humanity, while glory to God, as the giver, shall be the universal ascription of praise and gratitude.

It is freely admitted that the perversion of mechanical, as any other gifts of the great Benefactor, may tend to present alienation of man from his fellow. It was thus in the early history of the arts, that the building of the Tower of Babel provoked the wrath of God, and led to the confusion of the builders, and the scattering of the human family. But there was indicated in that judgment no frown upon architecture, but only upon rebellion; and consequently, though this ancient monument of art was the occasion of local separation, because of the confusion of languages, mechanical inventions form a part of those comprehensive plans by which locally separated, and long alienated tribes of the human family shall become acquainted with each other's language, and habits and interests. The commerce of modern times has done much to remove national prejudice, but machinery lies at the very foundation of that commerce. The mariner's compass, the spinning-mill, the power-loom, the steam-ship and the railway, are the implements in daily use, originating and sustaining commercial intercourse. But besides those implements which promote physical comfort, the printing-press, pouring forth Bibles by the million, is the grand mechanical mediator between the alienated nations of the earth. That influence which has already been so powerfully felt in India, and in the South Sea Islands, before which local prejudice is rapidly vanishing, shall yet be experienced throughout the world. The intercourse of nations is comparatively in its first development. But when the steam-ship is daily bearing its living freight from shore to shore; when the railway is uniting the most remote places of the largest continents, and when the telegraph is transmitting, with lightning speed, the messages of business or of friendship from distant climes, how can the members of the human family remain in bitter hostility, or keep that feeling of selfish isolation which under a former state of development, characterized the human race? The tendency of mechanical inventions to unite the separated sons of Adam,

has already been clearly evinced; but the achievements of the past and the present are but faint types of the future, when that which has been done locally shall be accomplished for the world. There is a good time coming, when the poet's description shall be a blessed reality:

"None were ignorant, selfish none;
Love took the place of law; where'er you met
A man, you met a friend, sincere and true.
Kind looks foretold as kind a heart within;
Words, as they sounded, meant; and promises
Were made to be performed. Thrice happy days!
Philosophy was sanctified, and saw
Perfection, which was thought a fable long.

The desert blossomed, and the barren sung.
Justice and Mercy, Holiness and Love,
Among the people walked, Messiah reigned,
And earth kept jubilee a thousand years."

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, April, 1856.

We have just received the April number of this ably conducted *Review*, which contains, as usual, a large amount of solid and sound Theological literature. Its articles are eight in number, viz.: 1. Kurtz's History of the Old Testament; 2. Protestantism in Hungary; 3. The Money of the Bible; 4. Footo's Sketches in Virginia; 5. Miracles and their Counterfeits; 6. Macaulay's History of England; 7. Memoirs of Dr. John M. Mason; 8. The Princeton Review and Cousin's Philosophy. Our space will not admit of our referring at any considerable length to these several articles. The article on Protestantism in Hungary contains a succinct and interesting statement of the past trials and present position of Protestantism in Hungary. Its present position is, alas, deplorable enough. Although both the Lutheran and Calvinistic Churches in Hungary were, from the first, organized on the principle of self-government, yet, at the present day, these Churches, embracing three millions of people, are virtually without self-government. "Free suffrage and independent Church Courts have given way to consistorial administration, by men nominated by Government." Most of the schools, too, have been mercilessly broken up.

The article on Macaulay is, on the whole, just and impartial. While recognizing his excellencies, the reviewer freely points out his faults. His great fault, and the source of most of his errors as a Historian, the reviewer regards as consisting in his "want of a profound apprehension of religious motives, without which no man can be a true historian of England." This leads him to dwell so much on facts, which go to expose pretenders to piety, and to overlook, in a great measure, the character, motives, and conduct of the truly pious.

The article on Miracles and their Counterfeits is worthy of the careful study of the Theological student. The author shows that miracles are wonders, supernatural and contra-natural, and that they are wrought of God; that their use is to serve as seals of the divine inspiration of their teachings; that they are in all ages evidence, that the scriptures are the oracles of God; that there are infallible criteria by which they may be known as miracles, and distinguished from all counterfeits; that such counterfeits are perpetrated by